

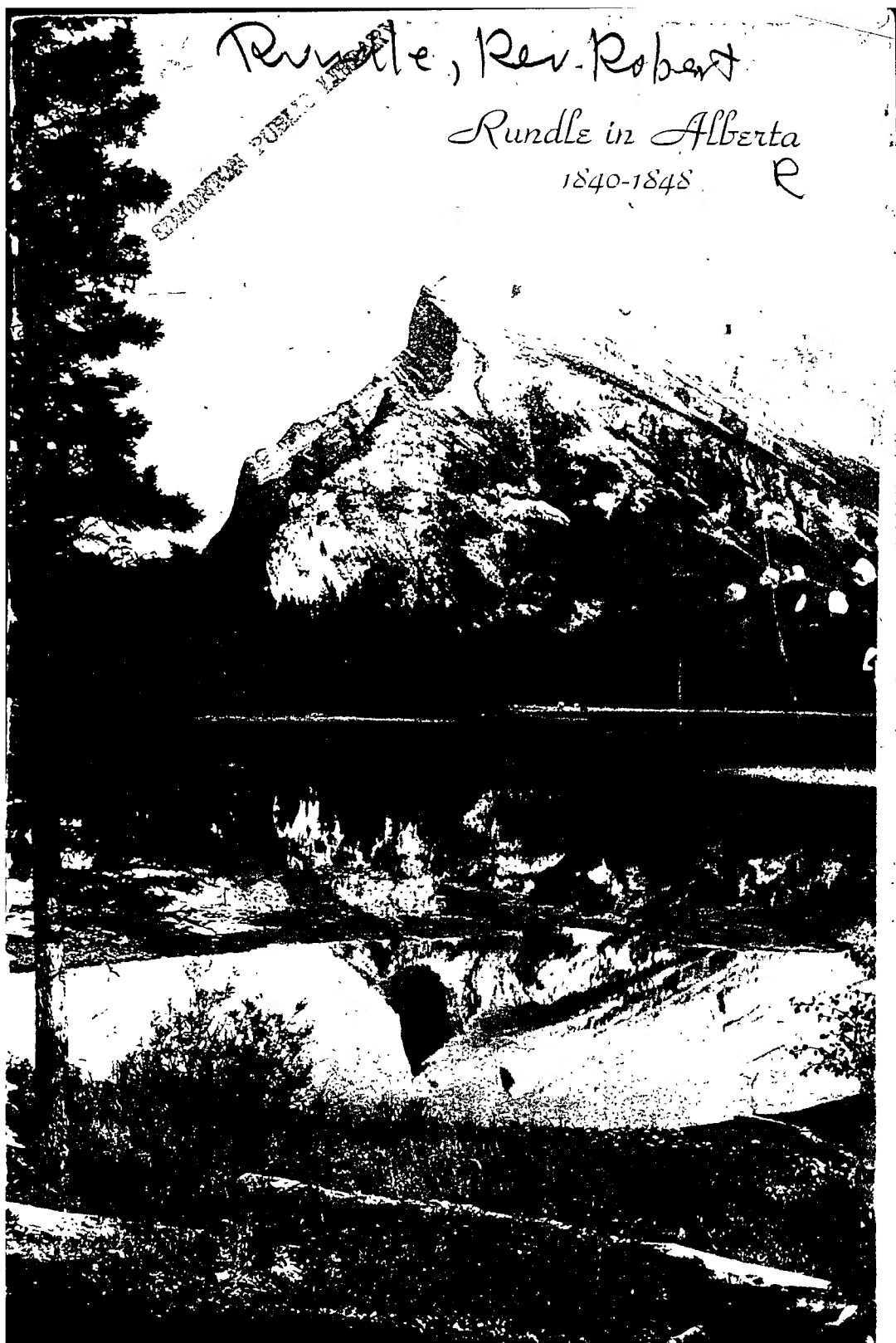
Rundle, Rev. Robert

Rundle in Alberta

1840-1848

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The Robert Rundle Centenary

Alberta Conference
May 23rd to 28th, 1940

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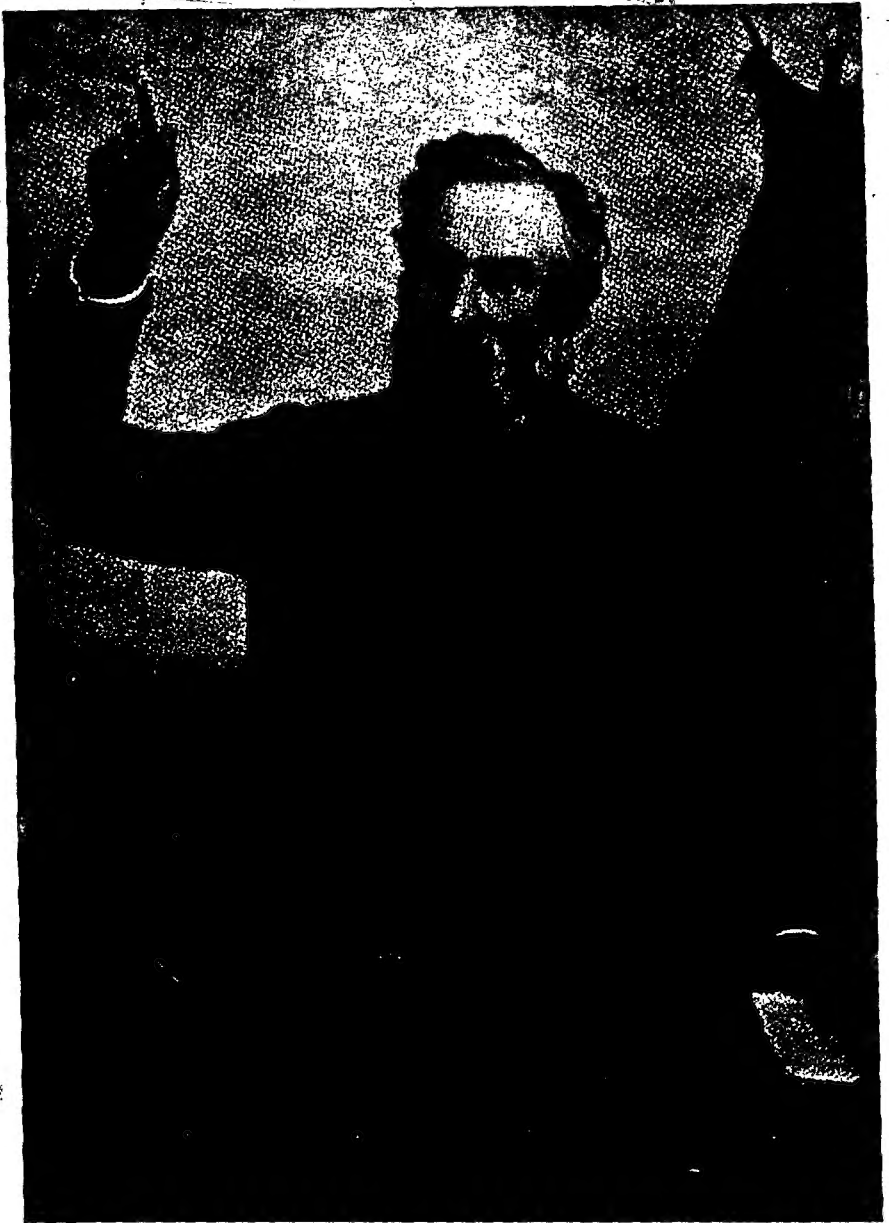
Rundle in Alberta

1840-1848

TO HONOUR THE MEMORY OF
A PIONEER



THE UNITED CHURCH OF CANADA
1940

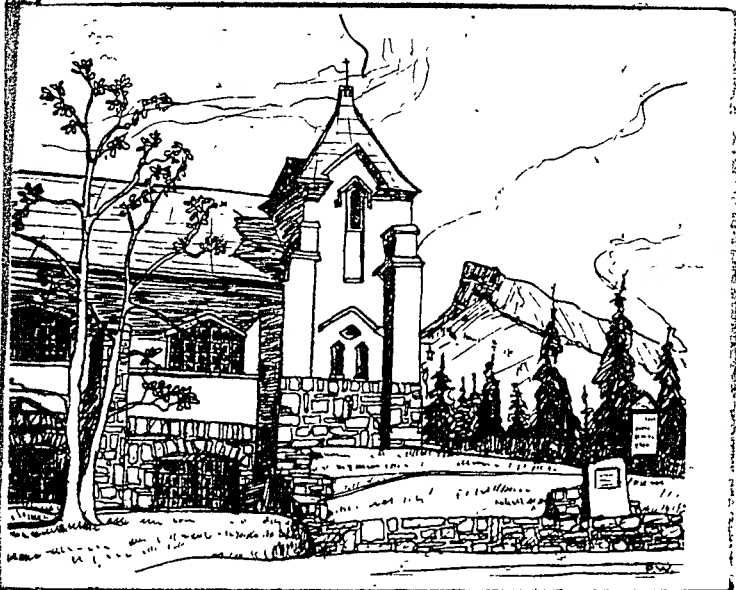


From the Painting by J. W. L. Forster

REV. ROBERT TERRILL RUNDLE

1811-1896

Fort Edmonton, 1840-1848



Fort Edmonton, 1840-1848

FOREWORD

ONE HUNDRED YEARS is a brief period in universal history, but it takes us back to the beginning of things in Western Canada. At that time, apart from a few widely separated trading posts, these western plains were given over to roving tribes of Indians, the buffalo, and the prairie wolves. This year marks the centenary of the arrival at Fort Edmonton of Robert Terrill Rundle. He was the first resident missionary to settle in these parts.

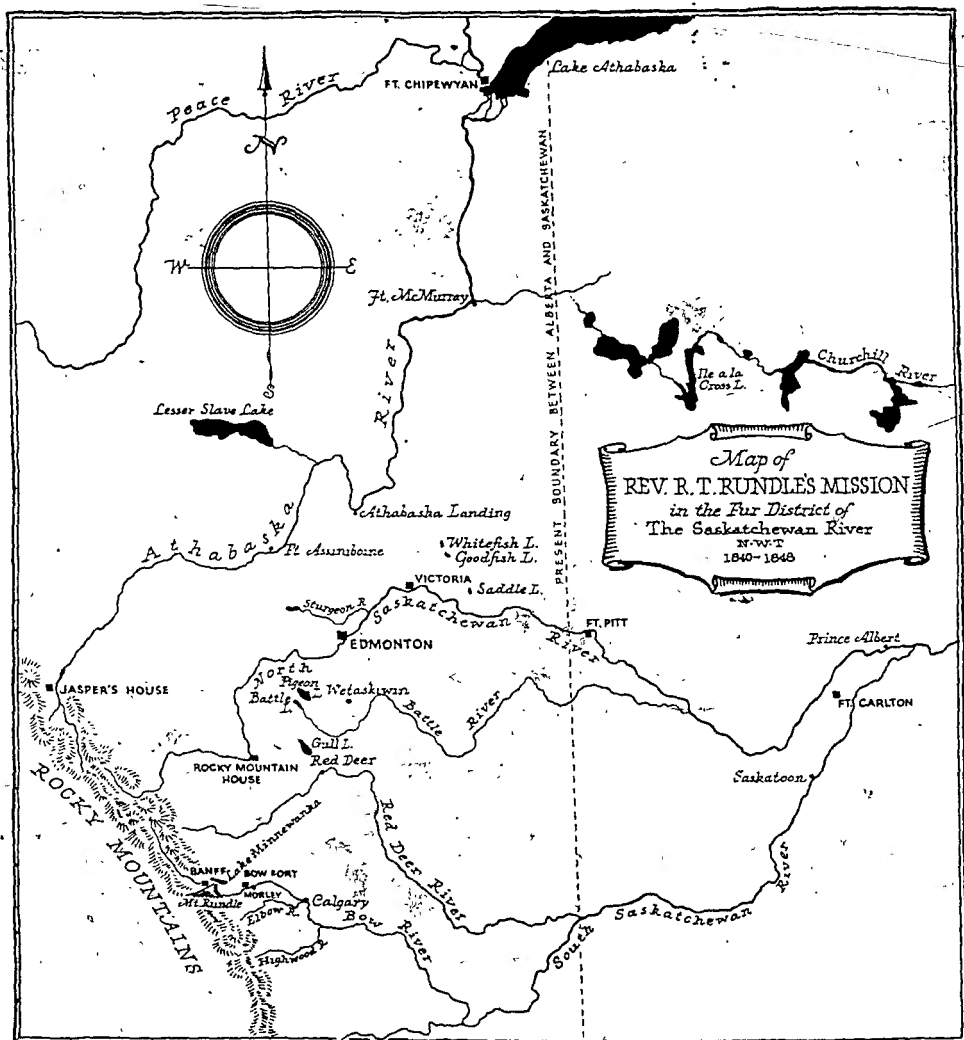
The Alberta Conference thought it fitting to celebrate the centenary of his advent during the sessions of Conference this year. These celebrations will take the form of a Rundle Centenary Night, when appropriate addresses will be given, a Rundle Pageant, with a cast of one hundred persons held on the ground where Rundle first landed, and this booklet.

The central force and driving power in preparation for all of these celebrations has been the chairman of the Committee, Rev. J. P. Berry, B.A., and in particular his untiring efforts in research work, gathering valuable historical material and cuts for the booklet.

The thanks of the Committee are due to Rev. Prof. Cloy Jackson for editing the same. Mention should also be made of the valuable assistance rendered by members of the staff of the Hudson's Bay Company, the Extension Department of the University of Alberta, and to prominent persons from other churches.

Already in connection with these preparations an unusual amount of public interest has been awakened and it is the hope and prayer of the Committee that it will result in the deepening of devotion to the cause of missions throughout the Church.

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By D. G. Sandilands, 1940

Map of Rundle's Mission, Saskatchewan Fur District.

Rundle in Alberta

1840-1848

A short century ago Edmonton was the most distant foreign mission out-post of the English Wesleyans. The Governor then of the Company of "the Honorable the Gentlemen Adventurers of England trading into Hudson's Bay" was George Simipson, virtual ruler over the fur lands of our western Canada. In 1839 he had been knighted for his services in furthering exploration, and for his support of the government in the rebellion of '37; his attention had been called to the state of Indian missions in Canada, and in response he made such representation to his Hudson's Bay Company that they were induced to extend their patronage to the Missionary Society; some of the Company's London directors were probably sympathetic with the rising missionary movement; Livingston had sailed for Africa in 1840. The Company agreed to provide transportation, board and room, and the use of their interpreters for the men appointed, and also to give them fifty pounds per year, that the Indians in the territories of the Company and in the districts beyond might be reached; incidentally the missionaries would act as chaplains to the staffs in the trading posts. This generous offer was promptly accepted and in the minutes of the Wesleyan Conference for 1840 these new and most westerly mission stations. were listed thus:

NORWAY HOUSE- LAKE, WINNIPEG.....	James Evans
MOOSE FACTORY and ABITTIBE.....	George Barnley
LAC-LA-PLUIE and FORT ALEXANDER.....	William Mason
EDMONTON and ROCKY MOUNTAIN HOUSE...	Joseph Rundle
JAMES EVANS, General Superintendent.	

Many a man's name when it first appears in the lists is wrong; in succeeding issues the name Joseph Rundle was corrected to Robert T(errill) Rundle, and from March 16th to October 18th, 1840, under the kindly protection of the Hudson's Bay Company, Rundle was travelling from Liverpool to his distant mission field, the first minister of any church to take up residence in what is now Alberta. Father Modeste Demers (afterwards Bishop of Vancouver Island) and Father Blanchet

ROBERT RUNDLE CENTENARY

had come to Edmonton in 1838; they erected a cross in the courtyard of the Hudson's Bay Fort and then went on to the coast; Rundle's home was Edmonton from 1840 to 1848.

The general superintendent of this new missionary area, extending from Moose Factory on James Bay and Norway House on Lake Winnipeg, 400 miles north of Fort Garry (Winnipeg), to Rocky Mountain House, Alberta, was James Evans, who had brought the religious need of the Indians to the attention of Sir George Simpson.

Evans, born January 18th, 1801, at Kingston-upon-Hull, England, of sea-faring folk, had come to Canada as a young man. Converted at a camp meeting, he was received as a probationer for the ministry at Kingston, Ontario, and ordained two years later. He was set aside by conference for Indian mission work in which he had already shown marked ability as a teacher. In 1834 he was sent to the St. Clair mission at what is now the city of Sarnia; there he remained until 1838 when he was sent farther west to the Indians of the Lake Superior region. The next year he was pastor at Guelph, Ontario. In 1840 he returned to the Indian work and was appointed general superintendent of the mission work in the territories of the Hudson's Bay Company and in the districts beyond, with headquarters at Norway House. Here the few remaining years of his fruitful missionary career were spent.

Evans reached Norway House on July 26th, 1840. There he found Robert Rundle, from England, under appointment to Edmonton; Rundle had arrived at the Hudson's Bay fort on June 5th.

The enthusiastic young missionary has set down his dismay at the unexpected arrival of his superior: "Little did I imagine what a day would bring forth. . . This morning at five o'clock the servant entered and said: 'The light canoe has arrived with the minister.' Wm. [sic] Evans has come with Mrs. Evans and Miss. They took us all by surprise. . . I was like one awaking from a delightful dream. I felt I must leave! I wished he had been delayed a little longer so that the Saskatchewan brigade might have left before his arrival, but no, he had arrived and I must leave. I had planned four services for the day, but now all was confusion. Is it possible that I have been in Norway House only two months? . . . I went with a sorrowful heart to the Indians this morning and was so overpowered at the thought of leaving them that I could scarcely address them; tears gushed from my eyes."

Like Evans, Robert Rundle was an Englishman; born at Mylor, Cornwall, in 1811, he had been converted in his 'teens and became an active lay preacher. Not until 1839 in his 29th year did he offer himself for the ministry. He was accepted and sent to college. But that winter the Wesleyans, in response to the generosity of the Hudson's Bay Company, issued their appeal for volunteers for the foreign field, and Rundle offered himself. On March 16th, 1840, he embarked from Liverpool for New York; with him were the two others designated for the Hudson's Bay Company missions, Rev. George Barnley and Rev. Wm. Mason.

On April 12th, after a quick passage—26 days—they landed in New York and proceeded to Montreal, a three days' journey. On the 23rd of April Rundle started in the Hudson's Bay Company canoe, in his own words: "for the wilderness of the Far West." By June the 5th the party reached Norway House.

At Norway House the Hudson's Bay factor received him with courtesy and cordial hospitality. Though this was not his station he threw himself into the task of preaching both to the English and to the Indians there through interpreter until it should come time for him to take the Saskatchewan boat, i.e., one of the Hudson's Bay Company boats plying the Saskatchewan river to Edmonton. While waiting, his superintendent, Rev. James Evans, arrived, to Rundle's dismay.

Evans soon set the young man at ease, and arranged that Rundle should stay at Norway House till fall—this master missionary to the Indians had some things to tell his new recruit. On September 6th, 1840, Rundle wrote: "Last Sunday at Norway House. Preached in the morning. . . In the evening with Mr. Evans; I went to the village for the last time. . . Memorable day!" The next morning a start was made for Edmonton House.

"MEMORABLE DAY!" Memorable days they must have been for Rundle, for even then Evans' dream—books in his Cree syllabic, was near realization; on September 15th he had begun a school with 25 scholars, "anxious to learn to read the English and their own tongue," and on September 28th Evans had set this down in his own journal "For a fortnight I have been endeavoring to cast type, to print the Cree language; but every attempt hitherto made has failed. I have no proper materials, neither type metal, nor any any other thing requisite; I hope, however, to conquer the difficulties, and to begin printing the Cree language in a few weeks or months at the furthest."



Rev. James Evans



Rev. Thomas Woolsey



Rev. Henry B. Steinhauer



Robert B. Steinhauer B.A., M.A.

ROBERT RUNDLE CENTENARY

"30th—I cut types in lead of two characters, and took moulds in clay, chalk, putty, sand, and tried some other fruitless experiments."

"OCTOBER 13th—I cast a plate of hardened lead, polished it, and commenced cutting the Cree alphabet; making a sort of stereotype plate."

"15th—Last night I finished the alphabet plate, and today printed a few sheets. Several of the boys know all the letters, having written the alphabet for each, and they are much pleased with their new books, but not much more so than I am myself."

Description of Plate on opposite page

Early Wesleyan Missionaries in the
fur district of the Saskatchewan

REV. JAMES EVANS, General Superintendent, Norway House, 1840-46.
1801-1846

REV. THOS. WOOLSEY, Edmonton.
1818-1894 (Brother-in-law and successor of Rev. R. T. Rundle.)

REV. H. B. STEINHAUER, Ojibway, assistant to Rev. Jas. Evans.
1820-1884

REV. DR. R. B. STEINHAUER, his son; together father and son have given a
1861- full century to Indian Mission Work in the West.

This was happening while Rundle, after six weeks with Evans at Norway House, was on the long journey up the Saskatchewan; and somewhere Rundle learned to write the Cree syllabic with a firm, clear hand, as the 1843 baptismal certificate, a very early specimen of the Evans syllabic, witnesses. (See plate on page 20.)

Evans' first books in the Cree were printed on birch bark with ink made of soot and fish oil and from his own home-made type; for printing he used a fur-press.

On September 7th, 1840, Evans wrote in his diary: "Today my worthy brother Rundle left by the Saskatchewan boat for Edmonton. About two months with God's blessing, will bring him thither; during which time he must sleep on the ground, wet or dry, not unfrequently without erecting his cloth tent, as sometimes it cannot be pitched. Rain or fair, heat or cold, he must sit in the open boat, and look to heaven for present and

eternal comfort. Every thing which the Fort could supply was kindly furnished, in order to make his voyage as comfortable as circumstances would permit. . . ." All that Evans thought might come to tenderfoot Rundle came:

"The boat struck on a rock."

"Was once startled during the night by the noise of the flames and on rushing from my tent I could see the flames streaming up the branches of the trees at a short distance from me."

"Mosquitoes and sandflies."

"Hail and rain."

"Found my coat stiffly frozen to the bed."

"My tent was pitched between two fires; at the one the voyageurs were talking Gaelic, and at the other French, and in the front was roasting a side of buffalo ribs."

"Wolves and deer."

"Very ill."

"Buffalo seen for the first time this morning. One herd was estimated at 1,000 head, but perhaps this was an exaggeration."

"What a luxury to me an English bed would have been."

"Still very unwell and nearly famished."

The trip across Manitoba, Saskatchewan and through Alberta by river to Edmonton was made in less time than Evans had thought probable. Of his arrival Rundle wrote:

"OCTOBER 17th—We expected to reach Edmonton early in the day, but did not arrive till about half past one on Sunday morning. Mr. Rowand, gentleman in charge, at home; also Mr. Fisher from Fort Pitt was here, he having out-stripped us, being on horseback. Agreeably surprised with Edmonton, the finest part I have seen in the country."

Rundle's note for his first day in Edmonton, Sunday, is brief:

"OCTOBER 18th—Not well, but held English service."

The primary source for the long journey up the Saskatchewan and for his eight years in Alberta is Rundle's own "*Journal*." The only format in which this is now accessible is the typed copy in the Alberta Provincial Library. Rev. Robt. Rundle was a busy itinerant missionary; his diary notes were made to acquaint the London office of the Wesleyan Missionary Society with his activities. He rewrote these for the Mission Rooms and extracts were published in the "Wesleyan Missionary Notices relating principally to the Foreign Missions." Miss

Mary Rundle, his daughter, collected what she could find of his manuscripts, "mere jottings," she termed them, and sent them in January, 1914, to the I.O.D.E. Chapter at Banff, Alberta, as they were naming their society after Rundle. From these it is thought the typed copy was made in the office of J. E. A. Macleod, Esq., K.C., of Calgary. The original has not come to light. But there is reason to trust this typed copy of the "Journal" as an authentic transcript of his diary for the following reasons:

- (i) The "work" is self-authenticating, it smacks of the soil of Alberta in 1840-48;
- (ii) the "Wesleyan Missionary Notices" for January, 1843, published in London, has extracts from Rundle's report to the Society; these, with due regard for editorial revision, parallel the items in the "Journal," date for date;
- (iii) events chronicled in Evans' Journal where Rundle is concerned agree in essential matters with the Rundle "Journal";
- (iv) the baptismal certificate (see plate on page 20, and the accompanying note) is a first-hand independent witness to Rundle's ministerial activity and corresponds with the record in the "Journal" for that date. It would seem, then, that the typed "Journal" is a reliable and primary source for Rundle's years in Alberta when fur, not wheat, was king.

Fort Edmonton was a pleasant surprise to the young missionary; it stood half way up the high bank of the river, surrounded by a heavy palisade of logs twenty feet high, strengthened by timbers with bolted poles; bastions at the corners were surmounted by cannon and the whole presented an imposing appearance. The courtyard was two hundred and ten feet by three hundred feet; in the middle stood Rowand's "Big House," a huge structure sixty feet by seventy feet, built of squared timbers, three stories high with a gallery before the second story at the front and rear. The timbers were smeared with a red earth found in the neighborhood which when mixed with oil produced a durable brown. There was much sculpture of a grotesque nature, and fantastic and gaudy paintings which according to Governor Simpson riveted the astonished natives

to the spot with wonder and admiration. This house was noted for its hospitality.

The Edmonton which Rundle knew had already a varied history, tied as it was with that of the two rival fur companies, the Hudson's Bay Company and the North-West Company. Modern Edmonton is not the original site of the Hudson's Bay Company's house; the first post had been built in 1795 near the mouth of the Sturgeon River about twenty miles down stream near where Fort Saskatchewan of today stands. This first Hudson's Bay trading post stood along side Fort Augustus which the North-Westerners had built the year before. The two companies maintained their respective posts at this point until the buildings were destroyed by the Indians in the summer of 1807. In 1808 both companies re-established themselves farther up stream at the foot of the high bank near the centre of our Edmonton, east of the present city power plant. This was called "New" Fort Augustus to distinguish it from the one razed by the Indians. The two companies built side by side to be of mutual assistance in case of attack and the better to keep check, one on the other. This "city" site was soon abandoned in the interests of economy in favor of one farther down the river at Terre Blanche, or Lower White Mud; both "New Fort Augustus" and "Fort Vermilion" were then vacated in 1810. The Indians had become troublesome so this more central site had been chosen—Terre Blanche, at the mouth of the White Earth River which flowing south enters the Saskatchewan where it reaches the most northerly bend of its course.

In 1819 the Companies returned to the Edmonton site and the White Earth posts were given up. The Hudson's Bay Company in building afresh did not reoccupy the original site on the "lower flat", because of flood danger, but built on higher ground, that on which the present Legislative Buildings now stand. Though the Hudson's Bay and the Nor'-Westers were competitors there was often a friendly spirit between the men. Their posts stood along side each other, separated by a common wall in which was a great door that the Indians were never allowed to use. About 1810 the rivalry became so bitter and destructive that at length in 1821 the British Government led the two great fur companies to amalgamate. The name "Hudson's Bay Company" was retained; "Edmonton" was chosen rather than "Augustus"; good features of both companies were continued and many of the men of both were retained. Rowand, who has been associated with Fort Augustus

for more than ten years was made chief factor in 1823, and held that post until his death at Fort Pitt in 1854. The names *Post, house, fort, and factory* were generally interchangeable. Governor Simpson, in 1857, defined a fort as "half a dozen log huts built by six men in six days." During the winter seasons much construction work was carried on at the main posts; the staffs included a cooper, a blacksmith, a tailor, an armourer (gun-smith), and a carpenter. Boat building had become an important industry at Edmonton as twice as many boats were needed to convey the furs to York Factory as to bring back the necessary supplies; thus half the boats were not returned.

The North Saskatchewan River is intimately connected with the history of Edmonton. From time immemorial it was regarded as the dividing line between the Wood and the Plains Indians. They called it *Kis-ses-kat-chewan*—great, swift, angry, flowing waters. The Blackfeet and the Crees were never long at peace. The former were regarded as the fierce Iroquois of the West. They kept from crossing the river, for these Plains Indians were not at home in the thick woods. The Saskatchewan, navigable from Lake Winnipeg to Rocky Mountain House, required only one portage coming up, and none going down. Each spring the fur catch was taken by boat east, to Norway House and thence to York Factory on the Hudson Bay, and so to London. The round trip for the river boats took four months, and the return of the "Brigade" was a time of great merry making at the fort.

The buffalo then had a large part in the economy of the prairies. From them came food for the Indians, clothing and shelter. During the years of Rundle's ministry huge herds roamed, especially from Carlton to Edmonton. At Carlton pemmican was prepared for the forts west and north: the meat of the cow was cut into thin slices, dried and powdered; with this was mixed half as much melted fat; then into a bag made of buffalo hide about ninety pounds of the mixture was pounded; sometimes berries were added or sugar. Pemmican was much used on the trail; two pounds per day were allowed a man, to be eaten either raw or cooked. At Edmonton in Rundle's day, a huge refrigerator had been built in which could be stored seven or eight hundred carcasses for local consumption; this was a large pit lined with square blocks of ice which when water was thrown over became one solid mass. The animals were quartered but not skinned and so piled; in this way the meat was well preserved even to the end of summer. When the herds were found far afield the hauling in of the meat secured

from the hunt was a heavy load for the horses; but often the buffalo were found quite near, even at the gates of the fort. Seven or eight hundred horses were pastured through the winters around the Horse Hills, north-east of the fort; the horses would paw the snow away for the dry grass beneath and the buffalo took advantage of this; for the crusted snow was too hard for their hooves. Palliser records that in 1842 the Hudson's Bay Company began exporting buffalo hides; in one year one hundred and forty-five thousand were shipped, so that he expressed the fear that the buffalo, and the Indians too, would soon become extinct.

The Hudson's Bay Company provided Rundle with quarters in the "Big House" and Chief Factor John Rowand treated him with consideration. His "Journal" reads:

"DECEMBER 24th, 1840—The horse chosen for me by Mr. Rowand is spirited and fleet and would be considered a very fine animal in England. Later I became very fond of him."

The Company kept many pack animals—hundreds—for purposes of freighting in summer time, and Rowand, himself a lover of horses, had many fine head of his own. Early travellers speak of the two-mile race track at Edmonton. Rowand thus showed his goodwill to Rundle in this courteous act.

"JANUARY 14th—I was lodged in one of the hunter's tents with Mr. Rowand" [on his first visit out from Edmonton].

"JANUARY 16th—In the evening I addressed the Indians in a tent fitted up for the occasion of my visit with Mr. Rowand, whose kindness during this journey will always be remembered by me with lively emotion of pleasure and gratitude."

Established in the "Big House" Rundle found he was responsible in a spiritual way for the several trading posts of the Company west of the Pas. His field was determined, not as now by roads and railways, but by rivers and lakes. In 1840 the Saskatchewan had four main forts on its banks, all in Rundle's mission: Edmonton; Carlton, nearly four hundred miles east, north of Saskatoon; Pitt, midway between; and Rocky Mountain House, one hundred miles farther up the river. It has been estimated that each of these posts carried on business with more than five thousand Indians.

On Rundle's first trip from the comfort of the "Big House," in company with Factor Rowand to the hunters' camp near Beaver Lake, the journey was made in a dog cariole by night.

ROBERT RUNDLE CENTENARY

He wrote:

"JANUARY 14th, 1841—Started at seven p.m. [Rundle on several occasions travelled at night, perhaps to avoid snow-blindness]—We were drawn by four dogs driven by a half-breed. . . Weather very severe and I was very warmly clad: sealskin cap tied under chin, moccasins, pair of lamb's wool stockings, flannel shirt, woolen drawers to foot, thick trousers lined, leggings and black silk gaiters, waistcoat, pilot coat and shawl tied round the neck, and in the cariole, buffalo robe and blankets. It was a beautiful starlight night with some faint glimmerings of the aurora. The cold was intense and we stopped about 10 o'clock and lighted a fire; about 1 a.m. we came upon an encampment of two men belonging to the Fort. Here we breakfasted and rested about three hours. Afterward we proceeded until sunrise when we again halted on the Beaver Hills. The cold at this time was more severe than ever; a convincing proof of its intensity was afforded us by the very sluggish ascent of the smoke into the atmosphere. Indeed it might be said to scarcely ascend at all."

Thus was Rundle initiated into a Canadian winter on a western mission field.

In Edmonton Rundle's life was that of the normal missionary to Indians of today: preaching in English and through interpreters, teaching, baptisms, marriages, burials. From the diary the early Sunday entries read:

"OCTOBER 25th, 1840—Sunday. Preached in English."

"NOVEMBER 8th—Preached in English; Cree service in the evening. Baptized Mr. Herriott's infant daughter." [Mr. Herriott was factor of Rocky Mountain House.]

"DECEMBER 13th—Preached in the morning, but as Mr. Peters is absent, no Cree service."

"DECEMBER 25th, 1840—Quite alone in the evening. There was a dance at the fort."

"JANUARY 1st, 1841—A day of holiday, mirth and rejoicing at the Fort which is almost full."

"JANUARY 2nd, 1841—Dined off a young, roasted beaver; what next! It resembled in taste a young, roasted pig and I have just as much relish for one as the other."

"MARCH 28th, 1841—Two marriages."

"EASTER SUNDAY, 1841—Eight marriages."

"APRIL 18th, 1841—Held two services in the open air. Some of the Indians were very attentive, but others appeared as insensible as the grass on which they sat."



C.A. 124.9
Edmonton

EDMONTON, 1940, FROM THE AIR

Looking down the river. The arrow marks the site of the Hudson's Bay Fort in 1840.

Early in his ministry at Edmonton Rundle was called upon to baptize the children. The "Journal" has an obscure note about this rite:

"MARCH 12th, 1843—Sunday, prayers and two services. . . Several children would have been baptized but I had no river water, so had to postpone it."

"MARCH 13th—No water fetched today for baptisms and I do not care to use 'snow water'."

"MARCH 14th—Wrote several things for the Indians. Water fetched quite a distance; spilt and again more fetched. Assembled the people and baptized nine or ten children."

This unwillingness to use "snow-water" for baptisms is probably due to the preference for "running water" as "living water" (cf. John IV: 10). Early in the history of the Christian Church that distinction had been made. In the *Didache* (c. 125 A.D.) are these instructions: "Concerning baptism, baptise thus: Having first rehearsed all these things, 'baptise, in the Name of the Father and of the Son and of the Holy Spirit,' in running water; but if thou hast no running water, baptise in other water, and if thou canst not in cold, then in warm. But if thou hast neither, pour water three times on the head 'in the Name of the Father, Son and Holy Spirit.' And before the baptism let the baptiser and him who is to be baptised fast, and any others who are able." (Ch. 7.)

The early days in the new land awakened something of the poet in the ardent young missionary. On the second day out from Norway House on the long river journey to Edmonton he wrote:

"SEPTEMBER 8th, 1840—The wind died into a gentle whispering breeze and the boisterous waves which had agitated the surface of the lake were changing into small ripples which caused only a tremulous motion on the broad expanse of water which shortly burst upon our view. The night was beautiful, the moon rose in the sky as clear as amber and as she pursued her course through the translucent vault, poured floods of radiance on the surrounding scenery."

"SEPTEMBER 11th, 1840—The night is again beautiful. The moon at her full, rides in a cloudless sky, eclipsing with her rays all the stars in the vicinity of her march. The wind has died away into a slight breeze. Sea gulls, deprived by us of their wave-girded resting place are streaming around. Most of the men are asleep on a grassy bank near my tent and here am I alone in my glory."

His first winter in this north land stirred him:

"DECEMBER 20th, 1840—Aurora seen very brilliantly this evening, magnificent beyond description, prominent colors—yellow, purple and bright green—most imposing as if the angels were displaying the drapery of Heaven to mortals, like an immense belt or arch across the sky, large at the zenith where the coruscations met and the effect was beautiful and striking, then again expanding, waving and opening in rows of living light through which the stars would peep their modest faces—but language fails—little idea have the inhabitants of England of this magnificent spectacle. It surpasses all I ever witnessed."

As his life filled with the details of his mission work and his growing knowledge of the language made him more fluent in the Cree, these purple passages are shorter and less frequent in the "Journal":

"NOVEMBER 5th, 1845—Now at Pigeon Lake—almost a lake of molten silver. No sound was heard but the splash of the fish in the water and a slight ripple of its surface was the only movement to break the lovely sleep of the lake. The stars were glorious with beauty and magnificence and appeared reflected in its bosom like a mirrored heaven."

As Rundle got into the ways of life at Fort Edmonton the urge to visit the other posts on his mission presented itself and after only four months he set out for Rocky Mountain House.

"FEBRUARY 16th, 1841—About ten p.m. started in a cariole for Rocky Mountain House. . . About one a.m. we encamped to await the dawn. . . The howling of a wolf or wolves near were the only sounds that broke the fearful solitude of the place."

"FEBRUARY 20th—Crossed Gull Lake."

"FEBRUARY 21st—Very weary with travelling. . . About the middle of the day I became extremely fatigued and I lay down and slept by the side of the road. . . Proceeded and again lay down. . . Nearly fainted. . . Walk I could not, so the cariole was lightened . . . and I started in it for the Fort. . . Gave all our meat to the dogs. Encamped about midnight. . . Slept well."

"FEBRUARY 22nd—Soon reached the Saskatchewan and on the opposite side was Rocky Mountain House. I was most kindly received by Mr. Herriott, the gentleman in charge."

At Rocky Mountain House he was well received by the Rocky Mountain Crees; but disturbed because here the tribes from the plains also came.

"FEBRUARY 25th, 1841—The Indians say that I came from Heaven in a piece of paper which was opened by one of the Company's gentlemen and lo, I came out."

The feared Blackfeet arrived at the post and through Mr. Herriott's good offices Rundle was introduced to the chiefs.

"FEBRUARY 26th—After service they came up to shake hands with me and I felt the insignificance of my stature in comparison with these tall sons of the Plains."

Missionaries like Rundle played a significant role in the early history of America. The "Journal" continues:

"These are the Indians so blackly painted in history and whose name alone is enough to cause alarm. . . I told them I intended visiting them at their camp. The Indians expressed delight at my intention to visit them at their camp and are very anxious that I should come. The place appointed for meeting them is Bow River, where a large camp is expected to assemble; distance from here [Rocky Mountain House], 6 days' journey. . . They loaded me with kindness and by their conduct completely won my affection. So this is the termination of my first interview with the Blackfoot, Piegan and Blood Indians."

This first visit to Rocky Mountain House was fruitful:

"MARCH 19th, 1841—Big Wolf last night requested that nothing might be said to them against taking revenge on their enemies nor against the practice of sacrificing the tops of their fingers to the sun previous to going to battle—a custom common amongst them—as he was determined to have revenge on the man who had stabbed him."

"MARCH 21st, 1841—Gave advice to Big Wolf in order to bring about a reconciliation between him and the man towards whom he appears to bear such deadly hatred. Advised him to drink no more."

Rundle, with some success, taught the Crees at Rocky Mountain House to sing:

"MARCH 28th—In the evening addressed the Indians through Mr. Herriott. Afterwards some of them remained to sing and before they left were able to rise and sing: 'Come to Jesus' without aid."

A week later (April 1st, 1841), Rundle left Rocky Mountain House and journeyed south in fulfilment of his promise to visit the Blackfoot Camp on Bow River [about Cochrane]:

"APRIL 14th, 1841—Mountains looked magnificent. . . Encamped near little Elbow River [?], made a fire for the first time with buffalo dung; it burned like coal and answers well. Horses weak. . . Dined off pemmican—gave horses some. No tea."

"APRIL 19th, 1841—We reached Bow River about 3 o'clock. The chiefs went ahead to tell of my arrival. . . A white horse was brought for me to ride on into the Camp. . . I was met by the principal chiefs. . . I never before had such a task of shaking hands to perform."

He made a hurried return to Edmonton, arriving May 2nd, 1841.

"One of my eyes very weak from the effects of the snow, and my face was bitten in three places. Thus ended my winter campaign. After sleeping out in such cold weather so long, I hardly knew myself in a warm room and the change to a warm and soft feather bed prevented my having much rest the first night."

Little more than two weeks of rest in Edmonton and Rundle was off again with Mr. Herriott for his easterly mission post—Carlton (May 19th).

"MAY 25th, 1841—Reached Fort Pitt and preached in the evening."

"MARCH 28th, 1841—Reached Fort Carlton."

Here he began forthwith, teaching the children of the Fort and preaching.

"JUNE 10th, 1841—They [the children of the Fort] made rapid progress in the time of my stay but it was short for today I left for Battle River on horseback."

On June 16th he left Carlton for Fort Pitt, and after ten days at that post returned to Edmonton, arriving July 3rd.

He went to Rocky Mountain House where he stayed until July 28th. "Started early in the afternoon for Edmonton."

The following day: "We were surprised by meeting the party of Sir George Simpson, the Governor, 45 horses. . . . Sir George asked me to go back with them to their encampment, which I did."

Rundle reached Edmonton on July 31st, 1841. On September 28th he was off again for Rocky Mountain House, arriving October 1st "for breakfast."

"OCTOBER 10th, 1841 (Sunday)—Blackfoot Indians arrived. Tried to persuade them to leave trading till tomorrow, but could not succeed. No services in the Fort, all shameful confusion, drunkenness and revelry."

"OCTOBER 11th—Catechised Katherine Desmond and she answered admirably, her notions of the Trinity with Humanity and Divinity of the Saviour were as clear as a sunbeam."

ROBERT RUNDLE CENTENARY

Rundle travelled great distances over the province in the prosecution of his missionary work, as the places visited show. He seems always to be planning another trip out from his Edmonton home.

ITINERARY

MARCH 16th to JUNE 5th, 1840—Liverpool, New York, Montreal, to Norway House.

JUNE 5th to SEPTEMBER 7th—Norway House.

SEPTEMBER 7th to OCTOBER 18th—Norway House to Edmonton.

OCTOBER 18th to JANUARY 14th, 1841—Edmonton.

JANUARY 14 to JANUARY 18, 1841—A side trip to the hunters' camp near Beaver Lake; and about—"a distance to and from of about one hundred and fifty miles."

JANUARY 18 to FEBRUARY 15: Edmonton.

FEBRUARY 15 to FEBRUARY 22—Off to Rocky Mountain House.

FEBRUARY 22 to MARCH 31—Rocky Mountain House with trips to the foothills.

APRIL 1—Off to Blackfoot camp on the Bow River.

APRIL 22—Left for Edmonton, arriving May 2nd.

MAY 19—Off for Fort Pitt and Carlton.

JUNE 16—Returned via Fort Pitt, arriving at Edmonton July 3rd.

JULY 4—Off for Rocky Mountain House till July 28th.

JULY 28—Started from Rocky Mountain House for Edmonton, arriving July 31.

"AUGUST 1—The whole of this month at Edmonton."

"SEPTEMBER 28—Started early in the morning for Rocky Mountain House, arriving October 1st."

"OCTOBER 20—Left for Edmonton, arriving October 23rd."

[Rundle's superintendent, Rev. James Evans, arrived from Norway House on October 30, 1841, and was with Rundle until November 23rd when he left Rundle at Fort Assiniboine and set off for Lesser Slave Lake.]

NOVEMBER 23 to DECEMBER 23—At Fort Assiniboine.

"DECEMBER 24—Started . . . for Edmonton, arriving December 28."

"[FEBRUARY 2, 1842—Mr. George MacDougall from Lesser Slave Lake arrived," and was with Rundle until February 15th in Edmonton.]"

"FEBRUARY 15, 1842—Started in a dog cariole with Mr. MacDougall for Lesser Slave Lake, and arrived March 4th. Most cheerfully welcomed by Mrs. MacDougall."



From Paul Kane's Painting

"SIX INDIAN CHIEFS"

In "The Wanderings of an Artist Among the Indians of North America" Paul Kane tells of spending the winter 1847-48 with Rundle at Fort Edmonton and records pleasant recollections of the, zealous missionary.

ROBERT RUNDLE CENTENARY

"MARCH 4 to MAY 3rd—I left [Lesser Slave Lake] about the middle of the day with Mr. MacD. on horseback. Great sorrow was manifested when we left."

"MAY 19—Edmonton."

"MAY 28—Still at the Fort."

"MAY 31—Started for Rocky Mountain House."

"JUNE 7—We are now approaching the mountains. How sublime they look! . . . Could not succeed in reaching the mountains. . . . How deceptive the distance. . . . The mountains still far off."

"SEPTEMBER 3—Reached Edmonton."

"SEPTEMBER 22—Left Edmonton for Lesser Slave Lake."

"OCTOBER 7—Reached the Fort [L.S.L.] and was most kindly received by Mr. and Mrs. MacDougall."

"DECEMBER 19—Started early . . . for Edmonton."

"DECEMBER 29—Reached Edmonton about sunrise."

"MARCH 6 to 15, 1843—Off to hunters' camp near Beaver Hills."

"MARCH 15 to AUGUST 4—Edmonton and about."

"AUGUST 4—Started for the Rocky Mountain Crees and Assiniboines."

"SEPTEMBER 5—For Edmonton, arriving September 7."

"SEPTEMBER 7 to OCTOBER 1—Edmonton."

"OCTOBER 2—Started for Rocky Mountain House wh. I reached on 11th."

"OCTOBER 31—Left Rocky Mountain House, arriving Edmonton November 5th."

"JANUARY 1, 1844—Still at Edmonton."

"APRIL 27—Working in my garden this week; it wants rain badly."

"MAY 27—Left for Lesser Slave Lake Fort, arriving June 7th."

"AUGUST 5—Started at last for Edmonton, in two canoes, arriving August 15."

"OCTOBER 1—Off for Rocky Mountain House, arriving October 5."

"NOVEMBER 7—Cloudy with us [at Bow River] . . . clear in the Rocky Mountains and I determined to go. . . . Did not start till quite late. . . . It is now night and I am writing before the fire."

"NOVEMBER 9—Am now climbing a mountain. . . . Quite ill through fatigue. . . . Near fainting. . . . Presumptuous of me I know . . . so I now abandoned my design and commenced descending. . . . Very weak from want of food having left without

breakfast and began to feel afraid. . . . Reached encampment about eleven o'clock or so. . . . Had *breakfast* about sunset."

"DECEMBER 2—Started for Edmonton, arriving December 6th."

"MAY 9, 1845—Off to Carlton, arriving May 31st."

"AUGUST 12—Returning to Edmonton from Carlton."

"AUGUST 26—Edmonton."

"SEPTEMBER 23—Started for Rocky Mountain House."

"OCTOBER 29—Left Rocky Mountain House . . . and proceeded by a new route."

"NOVEMBER 7—Edmonton."

"MARCH 17, 1846—Left Edmonton for Lesser Slave Lake."

"APRIL 2—Reached Lower S.L."

"APRIL 28—Left Lesser Slave Lake for Edmonton."

"MAY 17—Back at Edmonton."

"JUNE 30—Started for Lak. St. Anne."

"JULY 3—Returned to Edmonton."

"JULY 24—Reached Fort Pitt."

"AUGUST 1—At Carlton House on the Saskatchewan."

"AUGUST 25—Returning from Fort Carlton to Fort Pitt and Edmonton."

"SEPTEMBER 29—Edmonton."

"OCTOBER 19—Reached [Rocky Mountain House?]"

"NOVEMBER 30—At Edmonton House."

The early months of 1847 were in Edmonton with only short trips to the camps nearby. In May he was at Bow River, (May 25), Sleep Rock River, (May 28), Highwood River (May 31), Sly Shooting River (June 4), Woman's Pond River (June 10), Rippling River (June 18).

"JUNE 23rd, 1847—I may go into the mountains (D.V.) before I return."

"JUNE 26th—Breakfasted . . . close to the mountains . . . near . . . a trading post belonging to the Hudson's Bay (Beau Fort supposed) . . . We proceeded up the mountains. A mountain sheep . . . shot . . . acceptable supply of fresh meat."

"JUNE 28th—Scenery most grand . . . (supposed to be round Devil's Lake nine miles from Banff). Most interesting lake I ever saw. Embedded in the mountains."

"JUNE 30th—Prayers in the morning. Prayed for the Queen in the evening."

"JULY 12th—Started for Edmonton, arriving July 20th."

Then (during a short trip out from Edmonton) occurred the accident which seems to have caused his return to England.

"JULY 27, 1847—I was thrown with violence to the ground, —and—and— I was knocked senseless and my left arm fractured just above the wrist. . . . After waiting a little, I endeavoured to proceed; although my arm was painful I do not think I looked at it. Encamped at Stony Plain. My arm was terribly painful and prevented my sleeping. I had ridden 40 miles after the accident."

"JULY 28— . . . At last we reached the Fort and I applied camphor to my wrist at night. . . . Ranky came in to shave me and he said he would tie my wrist up. And it was providential that he did so, or it would have been more crooked than it is. . . . Ranky applied the bark of red willow, as he thought it better than camphor."

"DECEMBER 18th—My poor arm still very bad."

This it would seem kept Rundle from his normal mission trips during the remainder of his stay.

"JANUARY 20, 1848—My head was very bad all day. My arm is much better. I can use it a little now, moving papers, etc., and the little finger is straighter than it was."

In the spring he visited Rocky Mountain House for the last time. On his return he wrote:

"JUNE 8—I stayed a week or so at Edmonton when I left, for Norway House or England, as I should afterwards determine. I finally decided on the latter."

"JULY 4—Left Edmonton in a rude boat accompanied by an Indian and a boy. . . . The country [below Carlton] seemed inundated entirely and in the evening we found no place to camp and so our little bark was fastened to some bushes and we remained in it."

"JULY 21st—Difficulty in finding our way."

"JULY 25—Started to try to get to the Fort [Cumberland House] but both the man and boy were sea-sick and could not work and I had only one arm."

"SEPTEMBER 3rd, 1848—My last Sunday in the country for the following Saturday I went on board the ship which was to bear me back to Old England. . . . I landed at last . . . after an absence of eight and one-half years."

His brother-in-law, Rev. Thomas Woolsey, succeeded Rundle in the Edmonton Mission after an interval of seven years; during that time the Edmonton area was without missionary. Mr. Woolsey wrote from Fort Edmonton that Mr. Rundle had left the country "on account of ill health."

Home again Rundle so far recovered his indifferent health that despite even the fractured left arm he was able to continue his calling as circuit-minister of the Wesleyans, for nearly forty years. In 1887 he was superannuated and died on February 4, 1896, in his 85th year.

Many hours, days, of Rundle's eight years in Alberta were spent in the canoe, the cariole and the saddle. In his narrative only incidentally do the hardships which this trail-blazing pioneer had to endure appear:

—the long interval between the mails, and the uncertainty of the post's arrival and departure:

—“JANUARY 10th, 1841—Despatched letters . . . by winter express.”

—“SEPTEMBER 6th, 1841—My dear friend Mr. Herriott arrived and brought 20 letters for me.”

—“SEPTEMBER 16th, 1841—Sent letters by Columbia, stayed up all night finishing them.”

—“FEBRUARY 26th, 1848—Received papers and saw about the death of Mr. Evans.” [Mr. Evans died November 23, 1846.]

—his poor health:

—“MARCH 13th, 1841—My health is not good. I attribute it to the changeableness of the weather and also the circumstances in which I am placed—close rooms—change of diet, and no horse exercise, as the roads are very bad here and my riding if I attempt it, would be attended with much difficulty and trouble.”

—the smell of the Indians' tent:

—“FEBRUARY 12th, 1842—My room crowded to suffocation.”

—“APRIL 9th, 1842—Slept in the same room as the sick man and twenty others. Bad smell.”

—the cold:

—“MARCH 3rd, 1842—The men were freezing although wrapped in their blankets and also had their nostrils packed with moss. Mr. MacD.[ougall] overheard them talking of their being frozen to death. . . . Dogs starving and eating the ends from the sledges.”

—“FEBRUARY 26th—Ink is frozen in my pen, so I must use a pencil.”

—the angry barking of the dogs maddened by hunger:

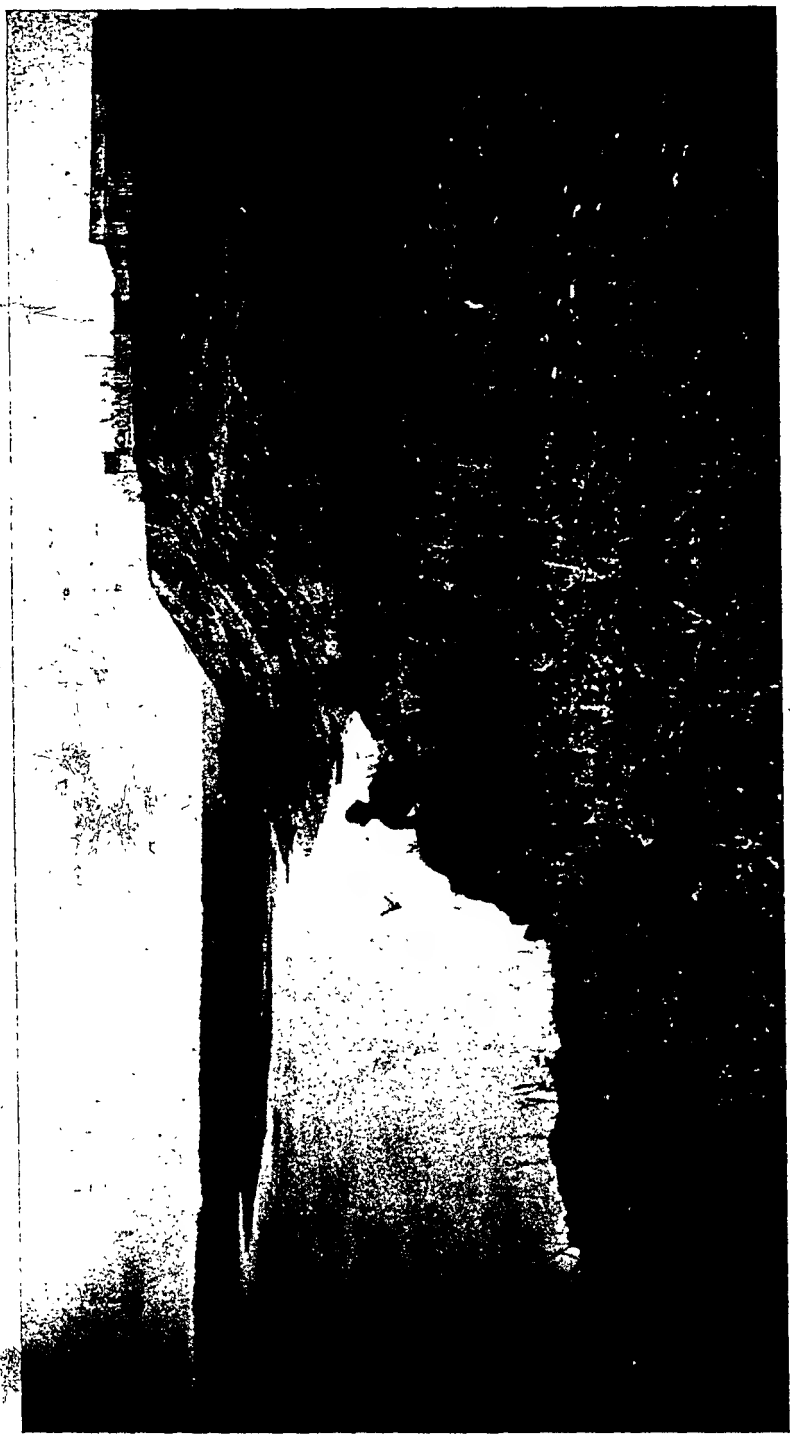
—“MARCH 2nd, 1842—Our own provisions almost exhausted; and none at all for the dogs.”

—“AUGUST 15th, 1843—I could get little rest in the night being so troubled by the poor starving dogs.”

—the mosquitoes and the ‘bull-dogs’:

ROBERT RUNDLE CENTENARY

- “JUNE 29th, 1845—Obliged to move for mosquitoes.”
- “JULY 28th—Cannot sleep under mosquito screen.”
- the wet:
 - “APRIL 10th, 1844—Went in and dried my shoes a little.”
 - “AUGUST 12th—Got very wet in crossing.”
 - “AUGUST 14th—Rain. Trying weather. Miserable roads.”
- “AUGUST 15th—Crossed on my little Black. He literally swam with me and carried me over in style.”
- “DECEMBER 2nd—I fell into the lake through the ice.”
[A dead buffalo was under the ice and was the means of saving him—note by his daughter.]
- the famine conditions among the Indians, which at times, he saw:
 - “DECEMBER 13th, 1841—They had been 18 days without good food, excepting buffalo skins which they used as beds.”
- the arrival of a party at the Fort disrupting his school:
 - “JULY 1, 1845—In the morning, before breakfast . . . party arrived. No school.”
- thieving:
 - “OCTOBER 19th, 1844—Missed my knife.”
 - “NOVEMBER 20th, 1844—John sat up to guard the horses” [from theft].
- “JUNE 17th, 1845—One of the Indians stole George's handkerchief. . . . What a place this is! Thieves, etc.”
- toothache:
 - “FEBRUARY 20th, 1842—Toothache. Service morning and evening, but the pain got so much worse that I could hardly get through in the evening. . . . Hardly any sleep.”
 - “FEBRUARY 21st—Dreadful toothache. Had a blister on behind my ear which had the desired effect and I fell asleep.”
- at times his own hunger and ‘no tea’!
 - “APRIL 14th, 1841—, . . . Dined off pemmican—gave horses some. No tea!”
- “JULY 2nd, 1847—Short of provisions, ate berries and made soup of them.”
- at times the lack of response:
 - “DECEMBER 25th, 1843—Read prayers in the morning, but only two present except my own boys. The Scotch do not keep Feast Days.”
 - “APRIL 20th, 1845—Services. Horse-racing kept some of the English away.”
 - “JANUARY 1st, 1842—New Year's Day! A day of holiday and rejoicing and revelry. Some of the Indians were drunk. Almost a blank for me.”



FORT EDMONTON IN 1871

Looking up the River much as Rundle saw it in 1840.

ROBERT RUNDLE CENTENARY

—“JANUARY 2nd, 1847—Two services not well attended, drunkenness at the Fort, also fighting and dancing. Such is Edmonton.”

Yet nowhere in the “Journal” is any hint of abandoning his work. His endurance, in spite of his frail body amazes one:

“JULY 30th, 1841—I was very tired when we encamped for the night, having been 12¾ hours on horse back.”

After two years he seems to have been able to do without the interpreter:

“JANUARY 14th, 1843—Continued teaching Mr. Rowand's daughters. . . . Can speak fairly in Cree now, hope soon to do well.”

He gave himself with enthusiasm to the task of putting the Cree into writing:

“MARCH 26th, 1841—Wrote a verse for the first time in Cree.”

“JULY 18th—Translated the Collect, the Commandments.”

“NOVEMBER 11th—Mr. Evans and Mr. Herriott busy translating. I am nearly perfect in Cree alphabet.”

“DECEMBER 18th—Teaching them to read. They understand the alphabet. I write small words.”

“MARCH 26th, 1842—Finished translating the Anthem for tomorrow.”

“AUGUST 21st, 1843—I succeeded in getting the Apostles' Creed translated into Assiniboine.”

Rundle found that the Indians enjoyed singing:

“APRIL 5th, 1841—I spent some time teaching them to sing and they made great progress.”

“APRIL 9th—They now sing ‘Come to Jesus’ very well.”

“JULY 23rd—They [the children] can now sing quite well and are always anxious to join in the worship.”

“JANUARY 6th, 1842—I was much struck on hearing some of the females singing a beautiful hymn in Cree.”

“OCTOBER 25th, 1844—Busy translating hymns, prayers, etc.”

From the hymn books in Cree Syllabic written by hand still extant it would seem that the Gospel sang its way into the heart of Rundle's Indians.

Most famed of Indian chiefs touched by Rundle's gospel was the Cree, Maskepetoon, or Broken Arm. When Rundle first met him he was a renowned warrior, with many scalps to his bridle. Then a change came. After Rundle's day Maskepetoon told the artist Paul Kane of the confusion which he had been in because of the conflicting ideas presented by the missionaries to his people, Rundle—Wesleyan, Hunter—

Anglican, and Thybault—Catholic. Accordingly he declared he would wait until they had agreed among themselves before he would become a Christian. He had an ungovernable temper, and in a fit of anger had turned on one of his wives and scalped her; she lived, but her skull was bare and shiny ever after. His father pointed out to Maskepetoon the folly of war and bloodshed, told him that all glory won in that way was short lived. The angry son deigned no reply. He met Evans and became much attached to him. But Rundle's life and teaching, and Evans' friendship won him to work for peace.

His father and friends were murdered by the Blackfeet, but Broken Arm refused to go to war. Years after he and his tribe were encamped near what is now the city of Wetaskiwin, when a large number of Blackfeet, on their way to trade at Edmonton, came asking for a truce. This granted, they came to the chief's lodge to smoke the pipe of peace, one of their number being the murderer of the chief's father.

When this was learned consternation reigned, for none knew what the chief would do in such a situation. He called for his best horse to be brought; then he summoned the murderer to come before him, and as he stood in great fear, Maskepetoon said, 'You killed my father. The time was when I would have gloried in taking your life and drinking your blood, but that is past. You need not fear. You must now ride my horse and wear my clothes. You must be a father to me.' Then the Blackfoot cried, 'You have killed me, my son.'

This deed lives in the name—Wetaskiwin—the Hill of Peace. A cairn erected in 1937 immediately north of the city commemorates the event.

Palliser, who in 1858, discovered the Yellowhead Pass through the Rockies, has this note in his 'Journals':

'The merit of introducing Christian influence among the Indian tribes in this part is principally due to the efforts of the Wesleyan missionaries. Mr. Rundle, who must have been a very able and influential man, is spoken of among them with reverence and enthusiasm to this day. Mr. Woolsey also is a most excellent and benevolent person . . .'

In spite of hardships and discouragements incident to mission work on virgin soil the return which came from Rundle's sowing seen now through the years that lie between seems like a harvest on 'breaking.' He had not the satisfaction of seeing 'the travail of his soul';—that is ours who follow.

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The Rundle Centenary Pageant

Presented on Historic Ground
EDMONTON, ALBERTA, CANADA

May 24th, 1940

SYNOPSIS

The pageant, "A Shining Century," opens with a tribute to the land itself, after which Hudson's Bay Company employees present the first scene, the first camp-fire. Opposition is encountered from Indians, and we are introduced to Maskepetoon, a fiery Cree brave, who plays a large part in the production.

Fort Edmonton is presented as a hustling place to which comes, in the course of his duties, George Simpson, Governor of Rupert's Land for the Hudson's Bay Company. He is met by Rowand, the factor, Herriott of Rocky Mountain House, and others. An urgent request for a missionary for the area is made and Simpson consents to forward the request to the proper authorities. When the request comes to the Wesleyan Church, Robert Rundle volunteers. The little Cornish village of Mylor witnesses May Day festivities as Rundle comes to say farewell, prior to leaving for foreign parts.

Meanwhile the Fort waits for the arrival of the brigade. It finally appears and Rundle has a rendezvous with God by the quiet river. The vows of God are on him!

He immediately meets Maskepetoon and is challenged by the bitter hatred but splendid bearing of the young Indian.

Later, James Evans arrives from Norway House, and explains his Cree syllabic alphabet, the centenary of which, also, is being celebrated this year at Norway House, in Manitoba.

In the meantime Maskepetoon has chosen the "good sticks" from his father, but has not professed conversion.

As Evans and Rundle seek to teach the Indians, Maskepetoon objects, and rejects a bible offered by Rundle. Later Maskepetoon hesitatingly joins in the singing of the hymns. The ice melts and the springs flow in the valleys. Rundle embraces him and a covenant is made between them, never to be broken.

Maskepetoon refuses to avenge his father's death. He has chosen the way of peace. Rundle, sick, decides to leave for England. There is sadness in the heart of Maskepetoon. Before leaving they form a compact, sealed later in the crimson of his own blood, that he would do all in his power to make this land "Wetaskiwin"—"Hills of peace."

The canoe fades into the distance leaving Maskepetoon standing sadly at the river's brink.

*They walk the trails of God, strong pioneers,
Their trail grows brighter with the passing years.*



Historic Ground

"OCTOBER 17th, 1840—We expected to reach Edmonton early in the day, but did not arrive till about half past one on Sunday morning. Mr. Rowand, gentleman in charge, at home... Agreeably surprised with Edmonton, the finest part I have seen in the country."

—Rundle's Journal.

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